



Concerning such as shall enter into the Kingdom of God, and New and Heavenly JERUSALEM, and such as shall not.

CH R I S T Jesus saith, No man can see the Kingdom of God, nor enter into the Kingdom of God, except he be born again of Water and of the Spirit. *For that which is born of the Flesh, is Flesh, and that which is born of the Spirit is Spirit,* John 3. *And he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now.* Gal. 4. 29. *And in Christ neither Circumcision availeth any thing nor Uncircumcision; but a new Creature. For he that soweth to the Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* Gal. 4. 6. 8. 15.

Now consider, what good all the Christians or the Jews, or Turks, outward Worships, Religions, or Professions, do them, if they be not new Creatures and born again, it availeth them nothing, neither shall they see the Kingdom of God or enter into it, except they be born again of the Spirit; for if they do sow to the flesh of the flesh they shall reap Corruption, for they cannot sow to the Spirit and of the Spirit reap life Eternal, except they be born of the Spirit.

The works of the flesh are Manifest, which are these. *Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Wrath, Strife, Sedition, Heresy, Envyings, Murder, Drunkenness, Revilings, and such like; of which I tell you as I have told you before in times*

past : that they which do such things shall not inherit the Kingdom of God, Gal. 5, 19, 20, 21.

And now consider, all you that do these evil works the Apostle tells you, ye shall not inherit the Kingdom of God, for the Kingdom of God is not in Words, but in Power ; and stands in Righteousness and Peace, and Joy in the Holy Ghost.

And again, the Apostle saith, *Know ye not that the unrighteous shall not Inherit the Kingdom of God ? Be not deceived, neither Fornicators, nor Idolators, nor Abusers of themselves with Mankind ; nor Thieves, nor Covetous, nor Revilers, nor Extortioners, shall inherit, the Kingdom of God, 1 Cor. 6. 9, 10.*

Here you may see, such as act and live in these wicked things, shall not inherit the Kingdom of God. And therefore you that act such things and live in them, consider what your end will be ; and what Kingdom you must inherit.

And the Apostle saith to the *Corinthians*. *Know ye not that you are the Temple of God, and the Spirit of God dwelleth in you ? if any man defile the Temple of God, him shall God destroy : for the Temple of God is holy, which Temple ye are. Let no man deceive himself, 1 Cor. 3. 16, 17, 18.*

Here you may see, what Judgment God threatens upon them that defile his Temple. Namely, their bodics, as in *1 Cor. 6. 15. to the 19.*

And the Apostle saith to the *Ephesians*, Fornication and all Uncleanness, Covetousness, let it not be once named among you, as becometh Saints : neither filthiness nor foolish talking, nor jesting, which are not convenient, for this, ye know that no Whore-monger, nor unclean Person, nor covetous Man who is an Idolator ; hath any inheritance in the Kingdom of Christ and of God. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience, as you may see in Ephesians 5.*

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Now here you may see, they that commit these things and live in them, shall not inherit the Kingdom of Christ nor of God; but these evil things who commit them bring the wrath of God upon them, and do not deceive yourselves for you cannot escape it. And these evil things are so far from being practised or acted amongst the Saints, they are not so much as once to be named amongst them; the Saints are to be kept so holy which do inherit the Kingdom of Christ, and of God which is holy.

And Christ said unto John, *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. But the fearful and unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars shall have their part in the Lake which burns with fire and Brimstone, which is the second Death, Revel. 21. 7, 8.*

Now here you may see is the end of all such that live in such unclean Actions according to Christs Judgment. And the end and comfort of all them that overcome the Devil and his works, they shall inherit all things and shall be called Gods Sons.

And the Nations of them which are saved shall walk in the Light of Heavenly Jerusalem, the glory of the Lord doth lighten it, and the Lamb is the Light thereof; and the gates of it shall not be shut at all by day, for there shall be no night there, and there shall in no wise enter into it any thing that defileth, neither whosoever worketh Abomination or maketh a Lie, but they which are written in the Lambs book of life; they shall enter into his heavenly Jerusalem, for without this heavenly Jerusalem are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lie, Revel. 22. 15.

And therefore consider, all ye that live in these evils and are defiled with them, Christ tells you ye can in no wise enter into this holy City New Jerusalem.

And John saith, *The Devil and them that he had deceived, was cast into the lake of fire that burneth with Brimstone with*

the Beast and the false Prophet; and shall be tormented Day and Night for ever and for ever. So here is an end of the Devil, Beast, and false Prophet, and his followers.

And John he saw Death and Hell were cast into the lake of Fire, this is the second Death, and whosoever was not found written in the Lambs Book of life, was cast into the lake of fire, there is their end.

And the Beast and his followers made War with him that sat upon the Horse. Namely, Christ and his followers, and the Beast was taken, and with him the false Prophet that wrought Miracles before the Beast, with which he deceived them that received the Mark of the Beast, and them that worshipped his Image; these both were cast alive into the Lake of fire which burns with Brimstone. And here is the end of such deceivers and worshippers, as you may see in Revel. 19. 19, 20. Which makes war against Christ and his followers, but he is too hard for them, and overcometh them, and they that worship the Image that the Beast hath made; such do not worship God in Spirit and Truth as Christ commanded above Sixteen hundred years ago. And you may see the Judgment, and Punishment, of the great Whore Mystery of Babylon, Mother of Harlots, or false Church; who hath harlotted from the Spirit of Christ that the Apostles were in. Who hath drunk the Blood of the Martyrs? And in her was found the blood of the Prophets, and of the Saints, and of all that were slain upon the Earth concerning Religion, and Worship; in this whore which is whored from the Spirit of God the Apostles were in. But you may read her Judgment, and Punishment, Fall, and Destruction in Revel. 17. 18. And of the Beast that ascended out of the bottomless Pit and goeth into Perdition, and they who dwell on the Earth shall Wonder, whose names were not written in the Book of life from the foundation of the World. But they whose names are written in the book of life, do not wonder at the down fall of the Beast, and Whore, the false Church; And Christ Jesus said unto his Disciples, and to the Multitude, Except your Righteousness do exceed the Righteousness,

teousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven, Mat. 5. 20. Christ's righteousness doth exceed the righteousness of the Law and mans own outward Righteousness, which is as filthy Rags.

Christ saith, *It is not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven, Mat. 7. 21.* So here you may see it is not the Sayers of the will of God and calling Christ Lord, but the doers of the Will of God that enter into the Kingdom of Heaven. And James saith, *If they were hearers of the Word only and not doers, they deceive their own Souls; for the Apostle Paul saith, The hearers of the Law are not Justified before God, but the doers of the Law shall be Justified, Rom. 2. 13. and James 1. 22.*

And Christ Jesus saith, *Wo be unto ye Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of heaven against men, for ye neither go in your selves, neither suffer ye them that are entering to go in, Mat. 23. 13.*

Now is not this the State and condition of many great Professors in Christendom, with their long prayers, and with their Tythes, Mint, Annis, and Commis, and Making, or forcing to themselves Profelites, and shutting up the Kingdom of Heaven from men; and neither go in themselves nor suffer them that would enter. And drawing people from the Light of Christ, and his Spirit, and Power, and Grace, in their own hearts, by which they should see the Kingdom of God and enter into it. And Christ said to his disciples when he sent them forth as sheep in the Midst of Wolves, namely, the outward Professing Jews, and whosoever shall not receive you and hear your words, when you depart out of that house or City, shake off the dust of your feet. Verily, I say unto you, it shall be more tollerable for the Land of Sodom and Gomorah in the day of Judgement then for that City, Mat. 10.

Here you may see they that will not receive the Message of Christ and his Gospel, they shake off the dust of their shoes against them, and leave them to the day of Judgement, as Paul and Barnabas did, in Acts 13. 50, 51. And Christ said

to him that he gave five talents to, and he had gained five talents more; Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the Joy of thy Lord, Mat. 20. 21. Here you may see they that do well, and do improve their heavenly talents, do enter into the Joy of the Lord. And they which do believe do enter into rest, and he that is entered into his rest is ceased from his own works as God did from his; and they which do not believe in the life of Christ, do not enter into him their rest because of their unbelief, Heb. 4. and John 12. And therefore consider, where they remain if it be not in the Kingdom of the Beast and Dragon full of darkness, and there they gnaw their tongues for pain and yet will not repent of their evil deeds, Revel. 16. But unto his Son he saith, thy throne O God is forever and ever, a Scepter of righteousness is the Scepter of thy Kingdom, Heb. 1. 8. And Peter saith, Of a truth, I perceive that God is no respecter of Persons, but in every Nation he that feareth God & worketh righteousness is accepted with him, Acts. 10. 34, 35. Here you may see they must be such as work Righteousness, and not only talk of Righteousness if they be accepted with God. And the unprofitable servant that hid his Talent and did not improve it, it was taken from him and he cast into utter darkness, &c. where there shall be Weeping and gnashing of Teeth; and will not this be the portion of all them that do not improve their heavenly talent that Christ gave unto them. And Christ Jesus speaking of the Sheep on his right hand, and the Goats on his left hand; to the Goats he saith, Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels. And so they do go into everlasting punishment, but the Sheep which are the righteous that are on his right hand, they shall go into everlasting Life, Mat. 25. Now here you may see Christs judgments upon the Wicked, and their end and the happiness and eternal state of the Righteous, which Christ calleth his Sheep.

Concerning Condemnation.

HE that believeth on Christ in his Light, which is the life *in him, is not condemned, but he that believeth not in the Light as Christ commands, is condemned already; and this is the Condemnation that light is come into the World, and enlighteneth every man that cometh into the World.* And Christ saith, *believe in the Light, but men love darknes rather then Light because their deeds are evil: and every one that doth evil hateth the Light, neither cometh to the light lest his deeds should be reproved,* John 1. 3. 12. chap.

Now here you may see, *this is the condemnation that light is come into the World, and every one that doth evil hateth the Light, and loveth darknes rather than light whose deeds are evil.* And again Christ saith, *He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into Condemnation, but is past from death to life,* John 5. 24. *And he that believeth not the Son of God shall not see life, but the wrath of God abideth on him, and he is condemned already.* But whosoever believeth in the Son of God, shall not perish but have everlasting life, John 3. 16, 17, 18. 36. So it is by believing in the Light which is the life in Christ, that people come out of condemnation to life; And as by the offence or disobedience of one, namely, Adam, Judgment came upon all men to condemnation, even so by the righteousness of one, namely, Christ the free gift came upon all men to Justification of life, Rom. 5. 18. Now if ye do not believe in Christ as he hath commanded in his Light, which is the life in him, you shall not see life without his Light, and Christ tells you that you are condemned already that doth not believe in him and his Light, and the wrath of God abideth upon you. And the Apostle Paul saith, *there is no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit,* Rom. 8. 1.

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That is, *not after the Motions of the Flesh, but after the Motions of the Spirit of God*; these are they which believe in the Light, which is the life in Christ and are grafted into him. And the Apostle calleth the Old Covenant, or Old Testament, *a ministration of condemnation though it was Glorious* in it's time; but the Ministration of righteousness in the New Covenant, and New Testament, exceeds it in Glory; and the Glory of the first Testament is done away and abolished by Christ, as in, 2 Cor. 3.

Now in the first Testament it was the Command of God, *that they should not forswear themselves, but perform their Oaths to the Lord*, as in Mat. 5. 33, 34. But Christ in his New Testament, and New Covenant saith, *I say unto you swear not at all*, and this doctrine he preached to his Disciples and to the Jews, that had commanded oaths and swearing. And the Apostle James who directed his Epistle to the 12 Tribes, and he had been a Jew and a professor of the Old Testament, and old Covenant; and now was converted and a believer in Christ Jesus, and a preacher of the new Covenant, and New Testament according to Christs Doctrine; and he said, *but above all things my brethren swear not, neither by Heaven, nor by Earth, neither by any other Oath; but let your yea, be yea, and your nay, nay, lest ye fall into Condemnation*, James 5. 12.

Now here according to James Doctrine, they that swear or take any Oath, fall into Condemnation; and go out of the Doctrine of Christ and the Apostles in the New Testament and New Covenant; and Christ said unto the Jews, *If you had known what this meaneth I will have mercy and not sacrifice, ye would not have condemned the Guiltless*, Mat. 12. 7. And James saith to the Jews, *ye have condemned and killed the just, and he doth not resist you; this James speaketh to the Jews that had lived in pleasure upon the Earth, and been wanton and had nourished their hearts as in the day of Slaughter*, James 5. 6. But such ungodly men are for condemnation as in Jude 4. And as Solomon saith, *A man of wicked devices will the Lord condemn, and he that justifieth the wicked, and he that condemneth the just even they both are an abomination to the Lord*, Prov. 12. 2 17. 15. And Christ Jesus saith, in Mat. 12. 36. *I say unto you that every Idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned*. Are not all here to have a care and to be watchful against idle words, and bad words, lest they be condemned; but as the Apostle saith, *there is no condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit*, that is not after the fleshly wayes words nor works, and then as the Apostle saith, *who shall lay any thing to the charge of Gods elect, it is God that justifieth who is he that condemneth*, Rom. 8. 1. 33, 34. So you may see here who are condemned, and who are justified; and who enter into the Kingdom of God, and into the Heavenly Jerusalem and who